

Te Manahuna Pou Whenua Roadmap

March 2025



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Te Reo Māori

The Māori language comprises dialectal features. Within this document there is the use of both the southern dialect, in particular the use of 'k' as in Kāi Tahu and the generic "ng" as in Ngāi Tahu. This interchanging language use reflects the unique contributions of mana whenua and the sources referenced to create this roadmap.

Whakatauki

**Te Manahuna,
he kura kitea**

Mackenzie District,
experience the
treasures

**Te Manahuna,
Ki uta, ki tai**

There is wonder hidden
in the alpine peaks
all the way to lapping
ocean tides

**Te Manahuna –
the Mackenzie District**

Introduction

For mana whenua, Te Manahuna is a significant cultural landscape with a confluence of natural resources and traditional trails.

Aoraki, the surrounding mauka and glacial lakes are particularly important, their cultural narratives are intrinsically woven into the fabric of Kāi Tahu whakapapa (genealogy) signifying an enduring connection between the people(iwi) and the landscape.

There is a strong desire from mana whenua to be present, connected, and involved in the future of Te Manahuna. The stories of mana whenua are not currently told and are not visible to mana whenua themselves, nor residents or manuhiri (visitors). The sharing of mana whenua stories will add to the cultural heritage of Te Manahuna and mark the historical access routes of mana whenua into the region.

This document sets out a roadmap for the development of a series of pou whenua across Te Manahuna which will signify to mana whenua, residents and manuhiri (visitors) that they are entering an area of great cultural significance.

Created in 1898, this map is based on information supplied by Kāi Tahu rakatira, Rāwiri Te Maire to District Surveyor Thomas Brodrick. Brodrick visited an ailing Rāwiri Te Maire at his Waihao residence, in September of 1898, with the intention of collecting the 'native names of the mountains, rivers and passes'. Te Maire obliged, supplying over 150 place names from Wānaka to the Rakaia, thus informing this invaluable resource and preserving these traditional placenames for generations to come.

Reference: Māori place names between Central Otago and the Rangitata drawn by Rāwiri Te Maire

The Roadmap

The purpose of this document is to provide a roadmap for the creation of a physical presence for mana whenua throughout Te Manahuna, through the development of a network of pou whenua.

It is intended to act as an agreed vision for the development of these pou whenua, including locations, cultural significance and the cultural narratives that will sit alongside them.

In time, these narratives are also intended to be used in a digital platform that will sit alongside the physical pou and can be used to learn more about the significance of each site.

It is expected, by gaining agreement from all stakeholders, that this roadmap will be used as a key document when seeking funding for pou whenua – by setting out an agreed way forward that has been approved by mana whenua, Mackenzie District Council, and a range of central government agencies.

How was this plan developed?

The need for a physical presence for mana whenua has been identified through the Mackenzie Spatial Plans¹, and more recently the Te Manahuna Ki Uta Destination Management Plan².

This roadmap has been developed through close consultation with the three rūnaka of Te Manahuna, namely:

- Te Rūnanga o Arowhenua.
- Te Rūnanga o Waihao.
- Te Rūnanga o Moeraki.



Te Rūnanga o Arowhenua



Te Rūnanga o Waihao



Government agencies with an interest in the area have been kept informed of the process and have given their support to the process and the outcomes. These agencies include:

- Department of Conservation
- New Zealand Transport Agency Waka Kotahi
- Ministry for Business Innovation and Employment
- Te Puni Kōkiri



Department of Conservation
Te Papa Atawhai



MINISTRY OF BUSINESS,
INNOVATION & EMPLOYMENT
HĪKINA WHAKATUTUKI



Te Puni Kōkiri
REALISING MĀORI POTENTIAL

¹ <https://letstalk.mackenzie.govt.nz/mackenzie-spatial-plans>

² <https://www.mackenzie.govt.nz/council/strategies-plans-and-reports/strategies/te-manahuna-ki-uta-destination-mackenzie>

The Process



Project Establishment (September 2023)

The Pou Whenua Roadmap project was approved by MDC and Rūnaka. External project support was provided by Victoria Campbell (Tūmai Communications) and Jimmy Sygrove (Rationale Ltd).



Governance Group formed (October 2023)

A governance group was created with approval from the chairs of the above rūnaka, and its members are listed below:

- Te Wera King – Upoko Te Rūnanga o Arowhenua and Te Rūnanga o Waihao
- Karl Russell – Te Rūnanga o Arowhenua
- Wendi Heath – Te Rūnanga o Waihao
- David Higgins – Upoko Te Rūnanga o Moeraki
- Justin Tipa – Te Rūnanga o Moeraki, kaiwhakahaere of Te Rūnanga Ngāi Tahu

This group has provided direction, cultural narratives, and approvals throughout the development of this roadmap on behalf of the three rūnaka.



Identification of sites and narratives (November 2023 – March 2024)

Working alongside the Governance Group, the project team identified and prioritised potential pou whenua sites, and the narratives associated with each.



Te Manhuna Hīkoi (12-13 May 2024)

A hīkoi was held to provide an opportunity for kōrero between mana whenua and other key stakeholders. It involved visiting a few key proposed Pou Whenua sites, where mana whenua explained the cultural significance and the narratives that would be shared at each site. See below for more information on this significant hīkoi.



Roadmap finalised (February 2025)

Following the hīkoi, the roadmap was finalised and approved by MDC, Rūnaka and Agency partners.



“

This was a hugely successful event, with strong support shown by all attendees. It was seen a watershed moment for mana whenua. It was a chance to reconnect with these culturally significant sites and continue the journey toward developing a physical presence in the form of pou whenua.

Karl Russell, Rakatira no Arowhenua

”

Te Manahuna Pou Whenua hīkoi

On the 12th and 13th of May 2024, a hīkoi was held in Te Manahuna.

This was a culturally significant event, and was an opportunity for mana whenua to share the whakapapa of the area with a range of key stakeholders.

The hīkoi was hosted by Upoko rūnaka Te Wera King and David Higgins, alongside mana whenua representatives including Te Rūnanga o Arowhenua representative Karl Russell.

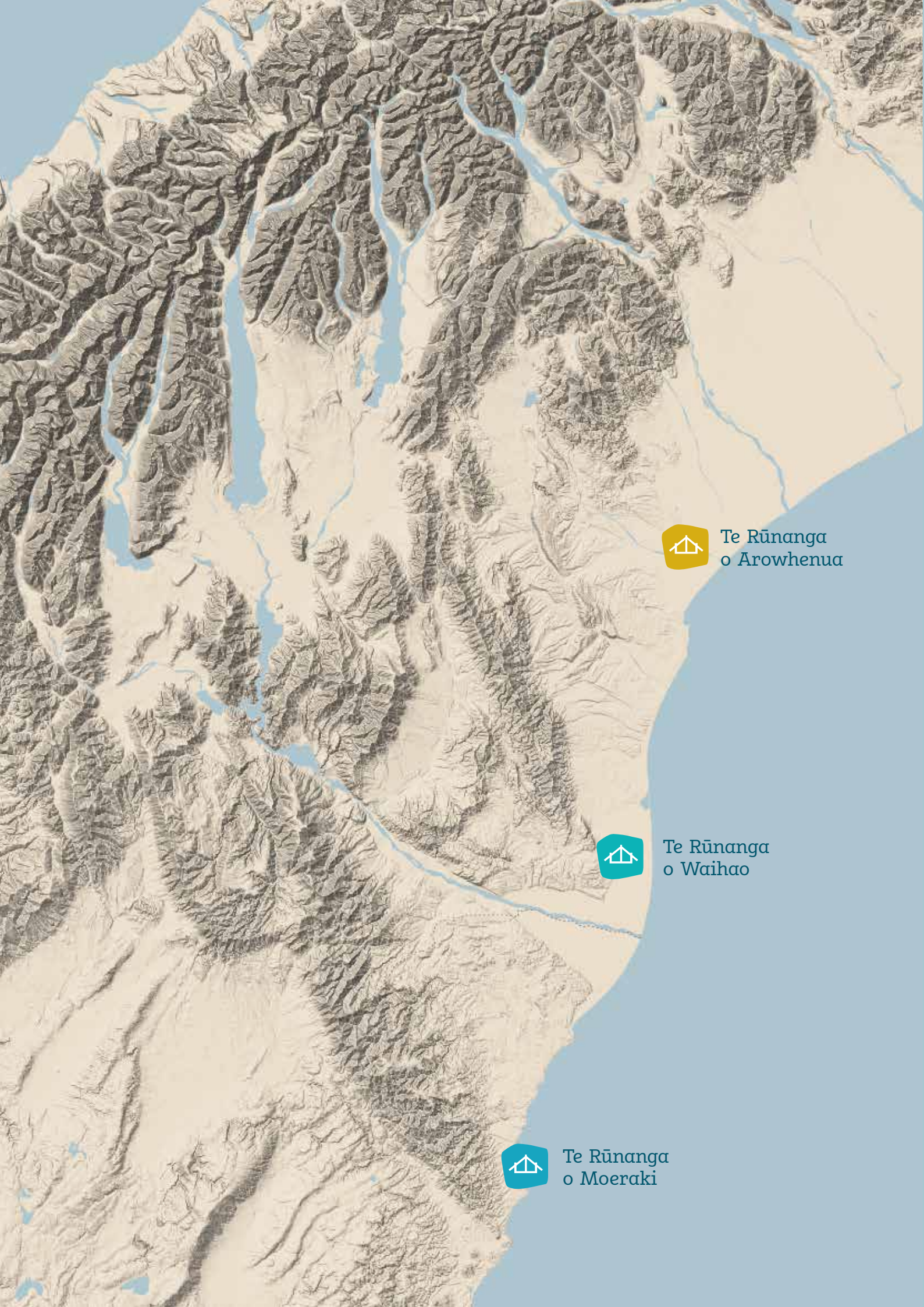
Attendees included:

- David Higgins, Te Rūnanga o Moeraki.
- Te Wera King, Te Rūnanga o Arowhenua and Te Rūnanga o Waihao.
- Karl Russell, Te Rūnanga o Arowhenua.
- Dardanelle McLean-Smith, Te Rūnanga o Waihao.
- Mayor Anne Munro, Mackenzie District Council
- Councillor Rit Fisher, Mackenzie District Council
- Angela Oosthuizen, Mackenzie District Council CEO
- James Caygill, New Zealand Transport Agency Waka Kotahi
- Sally Jones, Department of Conservation
- David Ormsby, Te Puni Kokiri
- Warren Gilberston, Ministry of Business, Innovation and Employment

The hīkoi began in Takapō, travelling through to Aoraki and then back to Takapō. The following day it travelled towards Fairlie, stopping at Dog Kennel Corner, Te Kopi o Ōpihi/Burkes Pass and Albury. A range of potential sites were visited and the whakapapa and significance of each was discussed.

This was a hugely successful event, with strong support shown by all attendees. It was seen a watershed moment for mana whenua. It was a chance to reconnect with these culturally significant sites and begin a pathway to developing a physical presence in the form of pou whenua.





Te Rūnanga
o Arowhenua



Te Rūnanga
o Waihao



Te Rūnanga
o Moeraki

Whakapapa of Te Manahuna

The occupation of, and connection to, to Te Manahuna for mana whenua is reflected in the term ki uta, ki tai – from inland to the sea. The area was traditionally accessed by numerous kinship groups and is part of a huge network of intricate trails. Mana whenua have an enduring connection to the landscape, contributing to its active management alongside the Mackenzie District Council, the Department of Conservation, and landowners.

Kāti Huirapa ki Arowhenua

Arowhenua whānui is made up by three distinct groups of people:

- Te iwi o Waitaha,
- Te iwi o Kāti Mamoe
- Te iwi o Ngāi Tahu.

There are two other groups of people with whakapapa links to Arowhenua:

- The Hawea iwi
- Rapuwai iwi.

Kāti Huirapa is the primary hapū of Arowhenua, named after their ancestor, Huirapa.

The heart of modern day Arowhenua/Kāti Huirapa is Arowhenua Marae, located on Huirapa Road between the Te Umu Kaha and Ōpihi rivers. The whare of the marae is named Te Hapa o Nui Tireni. This is not the original Kāika (village) of the Kāti Huirapa hapū. Te Waiaeruati is the tipuna pā, centred in the Ōrakipaoa wetland complex. It was a fortified village and a haven for the hapū in times of war, with multiple kāika in the outer wetland and surrounding area. Having a secure place to congregate, protect and defend whānau members in times of conflict was key to their survival. Fortified pā were common practice throughout Te Ao Māori.

A prominent figure and tipuna of many families that whakapapa to Kāti Huirapa was Te Rehi. He lived at Te Waiaeruati and his kāika was an island, Te Harakeke-a- Tautoro, named after the extensive swamplands of harakeke (flax) that surrounded it. Unless someone was familiar with the area and knew the pathways into the pā, it was very difficult to find.

A whakataukī from the area explains the wetland – ‘Te Pakihi haroa e te Kāhu.’The plains that are soared over by the kāhu (swamp harrier). Birds were sometimes used as signals and often seen at villages. Due to the thickness of the harakeke within the area the only bird to be seen was the kāhu circling above the pā. Ōrakipaoa also formed part of the numerous trails into river valleys and the alpine areas beyond. Some of these trails led into Te Manahuna (Mackenzie Basin).

Kāti Huirapa have used and cared for the catchments within their takiwā for generations. This has created a strong sense of belonging and connection with the catchments. It is the same connection that any person would feel when they visit the land where their ancestors lived hundreds or thousands of years ago.

This sense of belonging and connection is described by Kāti Huirapa as ‘tūrakawaewae’, which means ‘a place to stand’, where one belongs and has a right to stand as their ancestors stood before them.

Being a thriving community with growing needs based on seasonal gathering, tikaka protocols would have seen multiple excursions into Te Manahuna for kai and other resources (harakeke, taramea (Spaniard) and tī kouka (cabbage tree)) various activities throughout the seasonal calendar.

To survive and thrive in the harsh conditions of the time, the tipuna had an intimate and vast knowledge of their surroundings. They were connected through a deep understanding and spiritual link to all things which was created and reinforced through karakia, whakapapa, mōteatea, waiata, whare wānaka, haka, mahi toi , tikaka, kawa, kōrero tuku iho and pūrākau passed down through the generations. This deep connection with South and Mid Canterbury including the Mackenzie Basin has resulted in Kāti Huirapa developing a strong sense of responsibility to care for it, as it has cared for them and those who came before them. This exercising kaitiakitaka supports the philosophy of rakatirataka over South and Mid Canterbury and the Mackenzie Basin.

Modern day Te Rūnanga o Arowhenua (Arowhenua) are one of the 18 Papatipu Rūnanga (mana whenua with kaitiaki status) that make up Te Rūnanga o Ngāi Tahu. Their takiwā (district/area) has changed in size throughout their history. At present, it lies between two awa – the south bank of the Rakaia and the north bank of the Waitaki – ki uta ki tai, from the mountains to the seas. Arowhenua share their takiwā borders with their whānau – to the north is Taumutu and Tūāhuriri and to the south is Waihao and Moeraki.



“

“Inā tae he manuhiri
ki tō whare, wātua
he kōrero, whākana
ō manuhiri.”

Hastings Tipa, (Moeraki).

“When a guest is in your house,
present them with a speech
of welcome, let your guest want
for nothing.”

”



Te Rūnaka o Waihao

The rūnaka takes its name from the hao, the shortfin eel, –a treasured food of this hapū. The river, Waihao was named by Rakihouia, the son of Rakaihautū and Waiariki-o-Aio. Tapuiti was the wife of Rakihouia, both women were known to prefer the eels from the Waihao River. These revered people arrived on the waka Uruao – acknowledged as one of the first waka to arrive in Te Waipounamu.

The river Waihao still flows from its source in the Hunter Hills to the coast and to the lagoon, the Wainono, the food basket of the local people. The centre of the takiwā is the Wainono lagoon, sharing interests with Arowhenua to the Waitaki River and inland to the Main Divide.

Whānau of the Waihao rohe whakapapa to Waitaha, Kāti Mamoe and Ngāi Tahu. To these people Waihao is their tūrakawaewae; their home. Waitaha trace their lineage to the waka Uruao, which arrived over a thousand years ago landing first near Whakatū (Nelson area) whereupon a land exploration party led by Rakaihautū, the raketira of the waka, set off to explore Te Wai Pounamu. Rakihouia took over captaining the waka as it circumnavigated the island. The two groups met up after a protracted separation, at the mouth of the Waihao River and settled there.

Rapuwai and Hawea are also ancient peoples who were known to prefer inland lakes and waterways.

Kāti Mamoe migrated south from Te Ika a Maui (the North Island) in the sixteenth century. Ngāi Tahu followed a century later.

Source: Te Runanga o Waihao website <https://waihaurunanga.co.nz/history/>

Te Rūnanga o Moeraki

“Inā tae he manuhiri ki tō whare, wātua he kōrero, whākana ō manuhiri.” Hastings Tipa (Moeraki).

“When a guest is in your house, present them with a speech of welcome, let your guest want for nothing.”

These words of Hastings Tipa articulate the value and importance of the Pou Whenua project to Te Rūnanga o Moeraki. As one of the 18 Papatipu Rūnanga of Ngāi Tahu, Te Rūnanga o Moeraki, is tasked with maintaining the mana of Kāi Tahu whānui in their takiwā. The Moeraki takiwā is between the Waihemo river and the south bank of the Waitaki river from the coast inland. Inland shared interests are held with Te Rūnanga o Waihao and Te Rūnanga o Arowhenua to the north and central inland with the southern rūnaka.

Ki uta, ki tai describes the enduring connection whānau of Moeraki have from the coast inland. This connection is expressed through kaitiakitaka/stewardship. Moeraki’s vision is that whānau are engaged, the environment is flourishing, and their people are thriving. This is done by enabling whānau and hapū development, ensuring mana whenuataka is upheld within their takiwā. To achieve this, Te Rūnanga o Moeraki have established an Incorporated Society lead by an elected executive, for the benefit of all their members, who manage and maintain governance structures and engagement. There are several whānau led initiatives throughout the takiwā that facilitate the role of stewardship ensuring the continuity and integrity of the natural world.

Today, the name Moeraki refers to the whole peninsula, however the coastline, beaches and kāika have their respective names such as the northern coastline beach Onkakara and Te Raka o Hineatea an ancient pā site located at Kātiki Point. Whānau Moeraki acknowledge their coastal and inland connections through whakapapa to the landscape and geographical features such as Te Kohurau and the awa Kākaunui.

Source: Te Runanga o Ngai Tahu website – <https://ngaitahu.iwi.nz/opportunities-and-resources/publications/te-karaka/whenua-tk77/>

Kāi Tahu (Ngāi Tahu)

Ngāi Tahu are a resilient, entrepreneurial people who made Te Waipounamu (the South Island) their home over 800 years ago. Ngāi Tahu tīpuna (ancestors) were long-distance seafarers, riding the ocean currents and navigating by stars on voyaging waka (ocean going vessels) from Hawaiki Nui.

Waitaha were the first people of Te Waipounamu, journeying aboard the Uruao waka. They were followed by the migrations of Ngāti Māmoe and finally Ngāi Tahu. By the mid-18th century, through warfare, intermarriage, and political alliances, a common allegiance was formed. The traditions and histories of Waitaha, Māmoe, and Tahu were woven into a single world view, uniting Ngāi Tahu as mana whenua, the tribal authority, from Te Parinui o Whiti across to Kahurangi Point on Te Tai o Poutini.

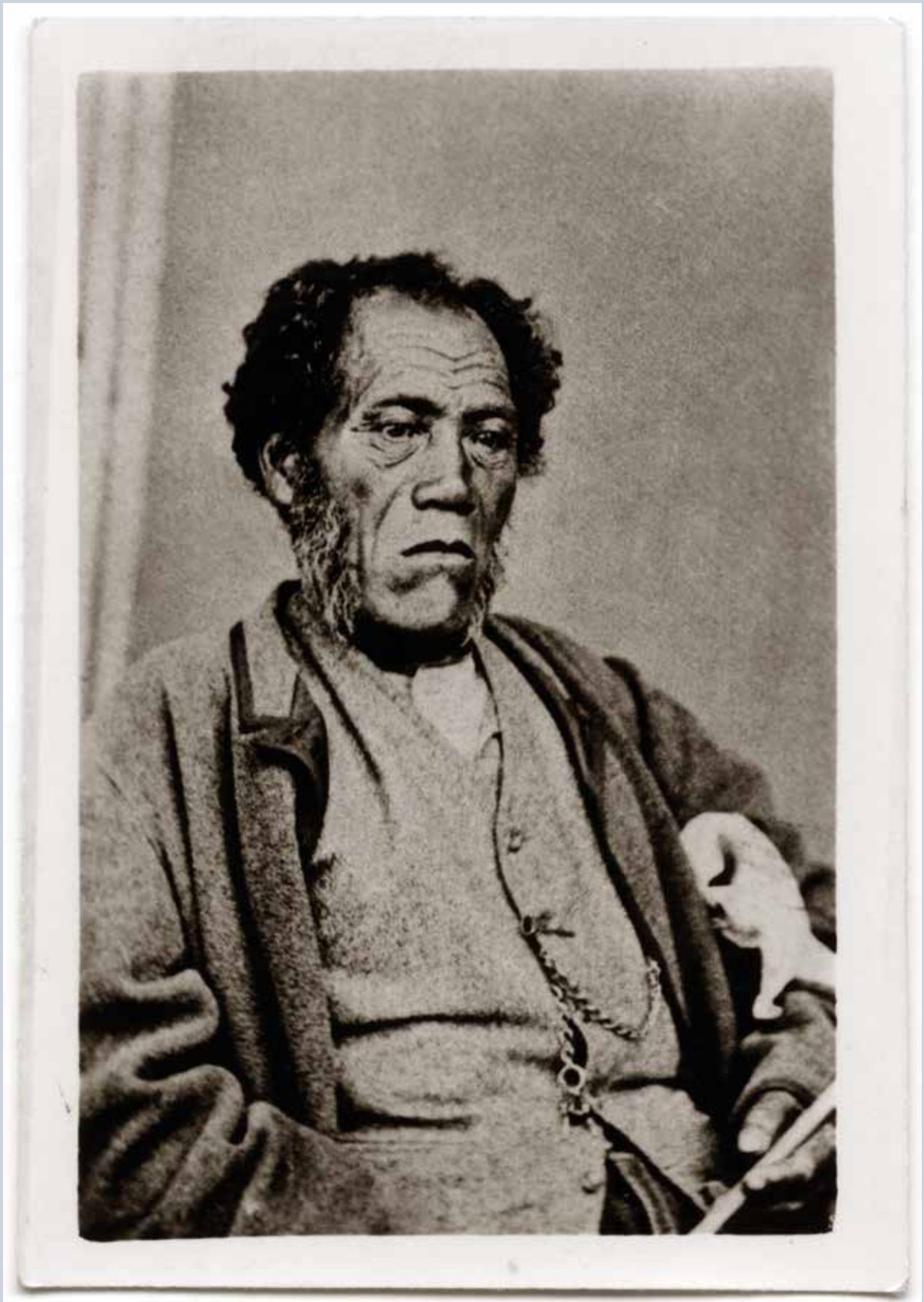
Ngāi Tahu had its first contact with European sealers and whalers from around 1795. By the 1830s, Ngāi Tahu had built up a thriving industry supplying whaling ships with provisions such as pigs, potatoes, and wheat. In 1835 whaling and sealing stations began to be established onshore under the authority of local rakatira. Many Ngāi Tahu women married whalers, and by the time the Treaty of Waitangi was signed in 1840, Ngāi Tahu was no stranger to European ways. Ngāi Tahu rangatira signed the Treaty at Ōnuku, Ōtākou, and Ruapuke Island. At the time, it was seen as a convenient arrangement between equals.

Between 1844 and 1864, Ngāi Tahu signed land sale contracts with the Crown for some 34.5 million acres, which amounts to approximately 80 per cent of Te Waipounamu. The iwi believed that one-tenth of each purchase would be reserved for the Ngāi Tahu vendors, thereby guaranteeing a stake in the increasing capitalisation of the country. However, the Crown did not allocate one-tenth of the land to Ngāi Tahu, nor did they pay a fair price. They also failed to honour promises to ensure the iwi still had access to mahinga kai, and to build schools and hospitals.

In 1849 the Ngāi Tahu rangatira Matiaha Tiramōrehu made the first formal statement of Ngāi Tahu grievances about the land purchases, this is regarded as the start of Te Kerēme, the Ngāi Tahu Claim. Deprived of the opportunity to participate in the land-based economy alongside the settlers, Ngāi Tahu became an impoverished and virtually landless tribe. Its full claim involved some 3.4 million acres of lost land, one-tenth of the Ngāi Tahu land total sold to the Crown. Te Kerēme was an intergenerational legacy for the pursuit of justice eventually leading to the Te Rūnanga o Ngāi Tahu Act 1996 and the Ngāi Tahu Settlement Act 1998.

In the 21st century, Ngāi Tahu identity continues to evolve and adapt as it has always done. The responsibility of current generations is to honour the deeds and values of its tīpuna and to create an inheritance for future generations. Ngāi Tahu has a responsibility to be steward; to grow and use the resources they have fought to reclaim in order to achieve the culturally rich, boundless future their tīpuna dreamed they could achieve.

Source: Te Runanga o Ngai Tahu website - <https://ngaitahu.iwi.nz/ngai-tahu/creation-stories/>



Matiaha Tiramorehu – a significant Kāi Tahu ancestor who penned the first letter of the Kāi Tahu Claim.



Te Manahuna

13.8 billion years ago the universe sprang into existence resulting in the formation of stars, galaxies, and planets. Our planet was shaped by incredible forces resulting in continents and our natural environment.

This region was formed by tectonic uplift and glaciation, the mountainous ranges, unique lakes, and remarkable landscape reflects a history and culture shaped over generations. Welcome to Te Manahuna, the Mackenzie District—home to Aoraki Mount Cook.

The stunning lakes Takapō (Tekapō), Pūkaki and Ōhau are three of the many inland lakes collectively known as Kā Puna Karikari a Rākaihautū/The lakes of Rākaihautū.

Rākaihautū, the captain of the waka Uruao, and his people (collectively known as Waitaha) arrived in Te Waipounamu/The South Island and made it their home. Living in exclusivity for many generations, Waitaha utilised their Polynesian knowledge to adapt to this challenging environment embedding it with celestial and terrestrial nomenclature and knowledge.

Further migrations from the North Island of Kāti Mamoe (the people of Mamoe) and Ngāi Tahu (the people of Tahu Pōtiki) resulted in intermarriage. By the mid-18th century, the traditions, and histories of Waitaha, Mamoe and Tahu were woven into a single world view uniting Ngāi Tahu as mana whenua (the tribal authority) of this area.

The place of enlightenment

Manawhenua named the area Te Manahuna – the place of enlightenment – and the area is steeped in cultural and spiritual significance. All Ngāi Tahu whakapapa to their tipuna, Aoraki, who is at the heart of the creation traditions of Te Waipounamu³.

Today, Te Manahuna remains a place of significance. The landscape is woven with memories and traditions, including mahika kai sites, taoka species such as kakī / black stilt, and sites of archaeological importance including pā and urupā. Iwi, hapū and whānau have an immense sense of belonging and connection to the whenua and a desire to enhance their connection to Te Manahuna.

With permanent settlements on the east coast, whānau from Te Rūnanga o Arowhenua, Te Rūnanga o Waihao and Te Rūnanga o Moeraki would travel to Te Manahuna seasonally, to gather mahika kai, particularly tuna (eels) and weka. Mōkihi (river craft constructed from raupō or reeds) were used to carry resources along the Waitaki River back to the coast.

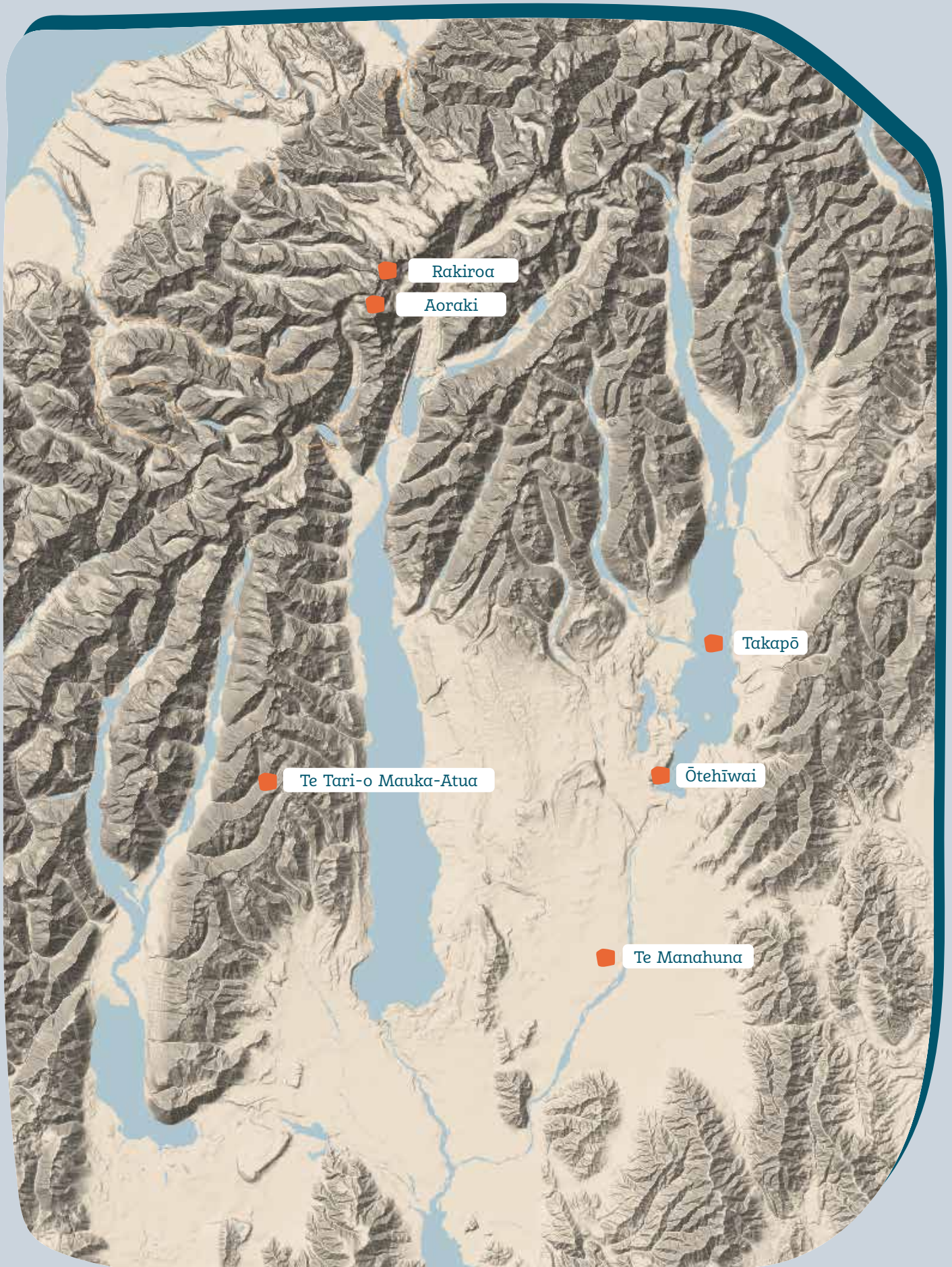
Some tipuna (ancestors) would journey further, along ara tawhito (ancient trails) to reach Hāwea and Wānaka, or Te Tai o Poutini (West Coast) in search of pounamu. As a seasonal gathering point, Te Manahuna was a prominent place of relaxation and enjoyment.

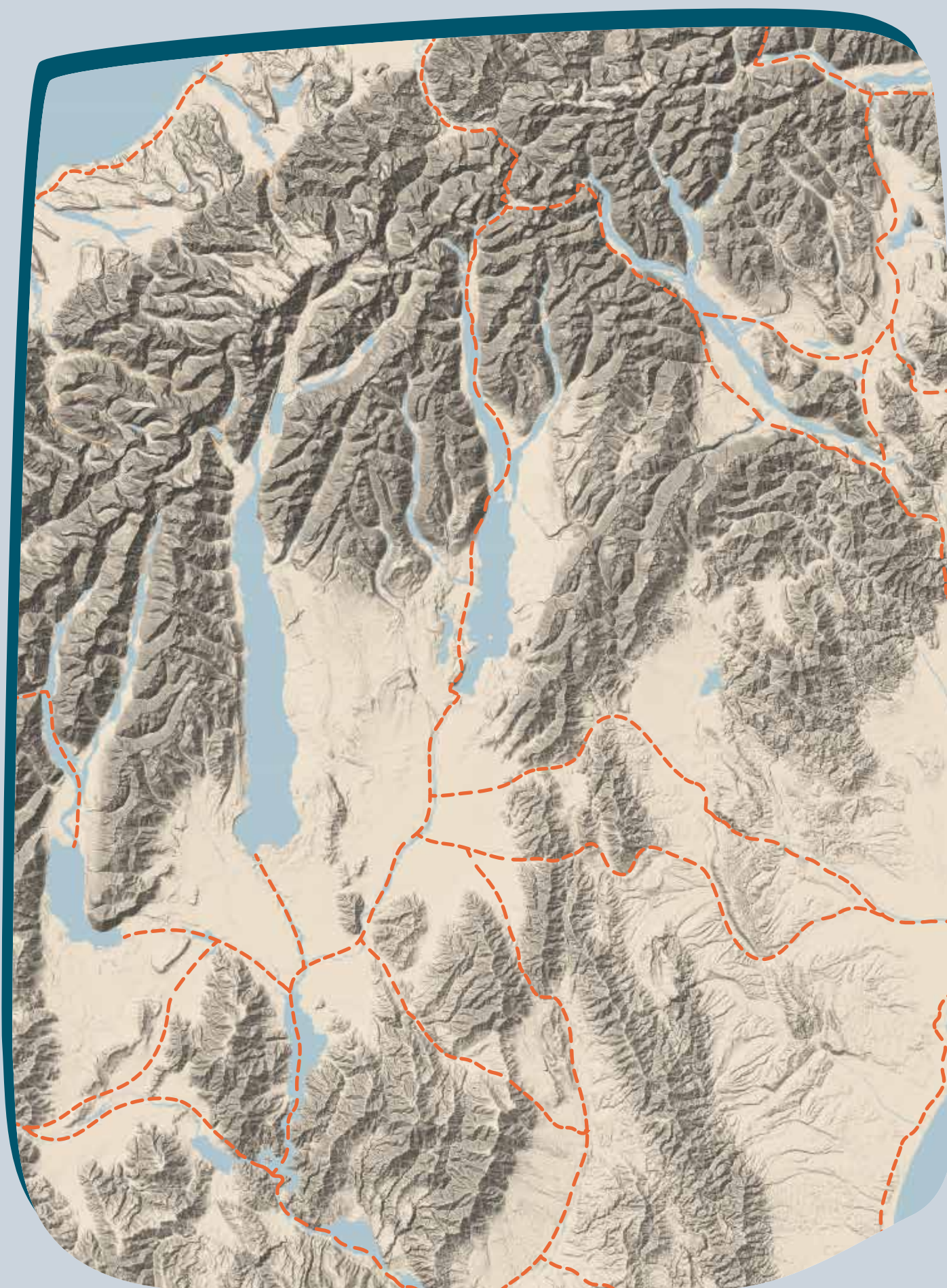
This can be seen within the various landmarks named after significant tipuna. For example⁴:

- Aoraki – Aoraki (Mount Cook) is at the centre of the Kāi Tahu creation traditions of Te Waipounamu
- Ōtehiwai / Mt John – a passenger from the Araiteuru waka that capsized at Matakaea (Shag Point)
- Rakiroa / Mt Dampier – a demi-god and brother of Aoraki from the waka o Aoraki
- Takapō – one of the lakes dug by Rakāihautū and his kō (digging stick) Tūwhakarōia.
- Te Tari o Mauka Atua / Ben Ōhau Range – Mauka Atua was also a passenger on the Arai te uru waka.
- Te Manahuna was a place for tohuka to seek enlightenment and to be close to their atua (gods) through karakia.

³ <https://www.temanahunaoraki.org/the-area/history/>

⁴ https://www.mackenzie.govt.nz/_data/assets/pdf_file/0006/581910/Mackenzie_Spatial_Plans_FINAL_web.pdf





Traditional routes

Kāi Tahu traversed the vast expanse of the region enjoying seasonal activities. Mahika Kai (food production/procurement) was a key practice, and the bounty of the earth was experienced from the coast to the alps, including the braided river systems.

One key travel route used was the Ōpihi awa (river). There are many tuhituhi nehera (rock drawings) along limestone cliffs which are taoka, ancient treasures left by tīpuna connecting the past with the present.

Travelling up the Ōpihi, just before it splits into the Te ana a wai and Opūaha rivers there are the mahika kai sites Te kōhaka a Makaia, Ō-te-Aō and Waitū. Kāuru (cabbage tree root) and tuna were gathered and harvested at these sites in large numbers on seasonal gathering expeditions.

Both the Te ana a wai and Opūaha were extensively used as travel routes. The river, Te ana a wai, references its origin from a series of caves in the upper catchment.

There are mahika kai sites surrounding the town of Albury including Te awa Moko and Te Horo Motuhaka. Weka, tuna and āruhe (bracken fern root) were gathered and harvested here.

Following the Opūaha where tuna and taramea (spear grass) were gathered there are more mahika kai sites including Te Wai a Kanekane and Kohinewāhia. Tuna, āruhe and kāuru were gathered here.

There are a numerous mahika kai sites around the township of Fairlie. On the Opūaha side there are the sites that include Here Wahine and Te Haka Tārewa where weka, kākāpō, kererū, kākā and other forest birds were gathered and harvested.

West of Fairlie, including the township of Kimbell and Te Kopi o Ōpihi/Burkes Pass, is the substantial kāika mahika kai site, Te Arotuaporoporo. Here weka, āruhe, taramea and kauheke (a native tree bark used to make clothing, belts, and sandals) were gathered and harvested. Te Kopi o Ōpihi is recorded as being the source of the Ōpihi.

Tauhinu is a landmark of note for Arowhenua, known today by the European name Sterickers Mound, it is a viewpoint of the original Te Manahuna braided river system. Weka and tuna were abundant in this area, with May through to August being the main season for gathering. The fat content in weka was high and the meat was preserved in the fat so it could be stored over the winter months.



Locations of significance



Aoraki

Aoraki is an entity with its own mauri. His resting place within Te Manahuna/Mackenzie Basin is a place of awe, of mana, and of cultural significance for many people.

For Kāi Tahu whānui, Aoraki and his surrounding peaks are ancestors frozen in stone by time. Like any other elders in Māori and Kāi Tahu culture, they are afforded profound respect.

The Kāi Tahu tipuna, Te Māmaru, recited the creation of the world in the following way: He started with the vast ages of darkness, Te Pō. From this stage, came Te Ao (the day), followed by Te Ao Mārama (the bright day). Then followed in sequential order the creation stages of Te Ao Tūroa (the long-standing day), Te Kore-tē-whiwhia (the unattainable void), Te Kore-tē-rawea (the intangible void), Te Kore-tē-tāmaua (the unstable void), and Te Kore-matua (the parentless). The last stage was Te Mākū (the emergence of moisture). In due course Te Mākū – a void with the potential for life – coupled with Mahoranui-ātea, from which came Rakinui (the Sky Father). Rakinui coupled with Pokohaurua-Te-Pō and Papatūanuku (the Earth Mother), and from them came the many deities that make up the Kāi Tahu cosmology.

It was during this time where deities were shaping the landscape that Aoraki arrived in Te Waipounamu alongside his brothers and became frozen into stone where they now stand as the Southern Alps.

Due to this whakapapa, Aoraki and his wider whānau are seen by Kāi Tahu whānui as links between the cosmological world of the gods and the present generations, binding physical and spiritual elements together.

The splendour of the landscape, including Aoraki and the Southern Alps is heard through the stories of the people. At the same time, cosmological narratives create a bond between the landscape and mana whenua. There are variations of these narratives which reflect diversity and the historical past. We celebrate the layers of narratives that weave the rich fabric of Te Manahuna.

Source: Draft Aoraki/Mount Cook National Park Management Plan 2018 <https://www.doc.govt.nz/content/assets/7604d89909144a0b9e0bc556dc8d84f9/aoraki-mt-cook-draft-npmp.pdf>

Takapō

Te Roto o Takapō (Lake Takapō) is another important landmark for mana whenua, and one of the great lakes dug by Rakāihautū.

The area was known as an abundant source of tuna, weka and kererū and frequent excursions and activities centred around the lake and its outlet. The island in the lake bears the name Motuariki and is said to have been a defensive position in times of war.

The adjoining two lakes – Takamana (Alexandrina) and Whakarukumoana (McGregor) were also abundant with tuna and natural resources. Takamana was the kāika associated with Takapō and kōareare (the edible rhizome of raupō) was often harvested.

Flowing between Takapō and Pūkaki is Te Wai a Kohe (Irishman Creek) one of the various waterways that connected kāika mahika kai including the awa Ō-te-raki-kawau (Patterson's Terrace).

Source: https://www.mackenzie.govt.nz/_data/assets/pdf_file/0006/581910/Mackenzie_Spatial_Plans_FINAL_web.pdf (this refers to the four locations)

Pūkaki

Te Roto o Pūkaki (Lake Pūkaki) is the largest of the lakes that were dug by Rakāihautū in Te Manahuna.

Multiple kāika mahika kai sites were situated around the lake and near the two awa – Te awa Whakamau (Tasman River) and Te Awaure (Jollie River). Weka, pūtakitaki (Paradise Duck), āruhe, tuna, and tīkumu (common mountain daisy) were gathered and harvested here.

Boarded by majestic alpine ranges and waterways the geographical features surrounding Te Roto o Pūkaki reflect a rich tapestry of nomenclature and cultural narratives including early accounts of the waka Araiteuru and its passengers.

Twizel

There are multiple kāika mahika kai sites of significance in the area surrounding Twizel.

Weka were gathered at Te Waiotūhā. Wakapōha was located on the Ōhau awa, where weka and tuna were gathered here. Kutu Tuia was located near the outlet of Lake Ōhau and this was another place to gather weka and tuna.

The awa Whakatipu/Twizel River flanks the eastern skirt of the township which grew from its community's desire to stay after the completion of the hydro-electric system infrastructures in the 1980's.

Ōhau

Te Roto o Ōhau is another of the lakes associated with Waitaha ancestor Rakāihautū.

Recorded as a place of weka and tuna Ōhau is also revered as a place of immense spiritual importance. Early accounts describe the activities of Waitaha, Kāti Mamoe and Kāi Tahu within Te Manahuna.

The vast landscape recognised as a plentiful resource of immense beauty. These accounts include descriptors of natural resources, trails, and geographical mapping which can be accessed online at www.kahurumanu.co.nz

Te Ruataniwha (Ben Ohau) stands next to Te Roto o Ōhau. Te Ruataniwha was a passenger on the waka Araiteuru which capsized near Matakāea (Shag Point) on the eastern coastline. Many of the geographical features within Te Manahuna communicate the Araiteuru narrative which reflects the innate connection between the mountains and the sea. Te Manahuna ki uta, ki tai.





Post European history



Farming

Te Manahuna/the Mackenzie Basin drew considerable attention for its farming potential. With Crown-leased farms having already expanded rapidly across the Canterbury plains, the race was on to find new profitable land.

The open and rugged landscape inspired generations of families to set down roots, building a culture of stewardship and a keen sense of community. The pioneer run-holders came to understand the unique challenges of the land. Over time, the production of wool became the economic lifeblood of the area, with tourism operations generating extra income for high-country stations in more recent years.

Fringed by the Southern Alps the high-country stations have become an image of 'brand New Zealand.' People visit from every corner of Aotearoa and the world, and the values of the land are a treasured part of our national identity.

High-country farming families continue to have strong ties to the land, and a connection to place. As stewards of the land for generations they have invested time and resources to protect the iconic landscapes and species from the many weeds and pests that threaten their survival.⁵

Hydro power generation

In 1904 the area was recognised for its hydro-power potential. In 1928 the Waitaki Dam, a large state hydroelectric scheme commenced. The artificial hydroelectric lakes of Ruataniwha, Benmore and Aviemore are a part of an intricate generating scheme that began in 1968. Nowadays the lakes are enjoyed recreationally including the purpose-built rowing course at Ruataniwha.

Dark skies

Kāi Tahu partook in astronomical activities throughout the region which was integrated into daily practise and woven into the story of the landscape. Te Manahuna is home to the Aoraki Mackenzie International Dark Sky Reserve a community-based initiative that recognises, protects, and celebrates the regions natural and cultural landscape. Ōtehiwai/Mount John located above the shores of Lake Takapō/Tekapō boasts a working observatory exemplifying the region as a premium place to enjoy the night sky. Mana whenua continue to participate in astronomical activities throughout the region.

Recently, annual Puaka-Matariki celebrations for the community highlight the connection between the Mackenzie District Council and Mana whenua. The Ngāi Tahu Settlement Act 1998 has enabled Mana whenua to focus on its future ensuring governance and management within its tribal boundary and participation in the global economy.

The Mackenzie community prides itself on manaaki/hospitality inviting visitors to enjoy the stunning landscape and stellar night sky. It also works collectively to care for the environment. Te Manahuna Aoraki is a nationally significant conservation project protecting and revitalising this spectacular landscape.

Various tourism ventures operate within the Mackenzie region offering exceptional world class activities. We invite you to take in the mountain air, marvel at the extraordinary scenery and experience Te Manahuna, the Mackenzie District.

⁵ <https://www.temanahunaoraki.org/the-area/history/>



Pou Whenua Roadmap

Te Kāhui

In July 2024 a brand new Pou – Te Kāhui – was unveiled at Dog Kennel Corner in Te Manahuna.

This is a hugely significant step in the journey of mana whenua being able to re-establish their cultural footprint within Te Manahuna.

The whakapapa of the Te Kāhui pou is explained below in Justin Tipa's words:

The two large side pieces of the pou represent two waka.

The first being Āraiteuru which was a waka tipua or waka atua. Meaning we don't descend from the those on board this waka. They were considered gods and have become the mountains and hills throughout the Southern East Coast.

The other being Uruao. The Uruao (Uruaokapuarangi) waka brought the Waitaha people to these lands of whom all of us descend from. Anyone who is descended from Waitaha ancestors also are Ngāti Mamoe and Ngāi Tahu.

The image on the top represents a Pouākai or the extinct Haast eagle.

The imagery in the middle represents:

- Te Kāhui Tipua
- Te Kāhui Roko
- Te Kāhui Takata

Te Kahui Roko and Te Kāhui Tipua are the most ancient beings of this land. Sometimes called Patupaiarehe or Māeroero, these beings are likened to giants and fairies that are prevalent in our ancient histories. Te Kāhui Takata represents the realm of man.

And lastly, the wall imagery is from the old rock art sites that were flooded when the dams were built.

Pou Whenua Roadmap

Through the development of Te Manahuna Ki Uta, the following locations were identified as preferred sites for pou whenua across Te Manahuna, and then subsequently prioritised through hui with the Governance Group.

1. Takapō lakefront – landing point on the western side of the Takapō River
2. Aoraki – It was noted that Aoraki itself is already the pou whenua, so interpretation boards that describe the mauka and their significance could be used here to give a mana whenua presence.
3. Albury Traditional access route
4. Ōtehiwai/Mount John
5. Fairlie Main highway location
6. Te Kopi o Ōpihi – Burkes Pass Traditional access route – noted that a pou whenua at Dog Kennel Corner is already under construction here.
7. Te Kohurau – Kurow Traditional access route
8. Lindis Pass – Viewing Point Main highway location

Where possible the location pou should be as close to the awa as possible but still visible from the main road / highway. This acknowledges the awa as the historical highways. There may be many interfaces between the main road and the traditional highways of the awa.

It is important to have a narrative that talks about the past, present and future. This should include how Mana whenua engages with the landscape today, and what the aspirations are for the future.

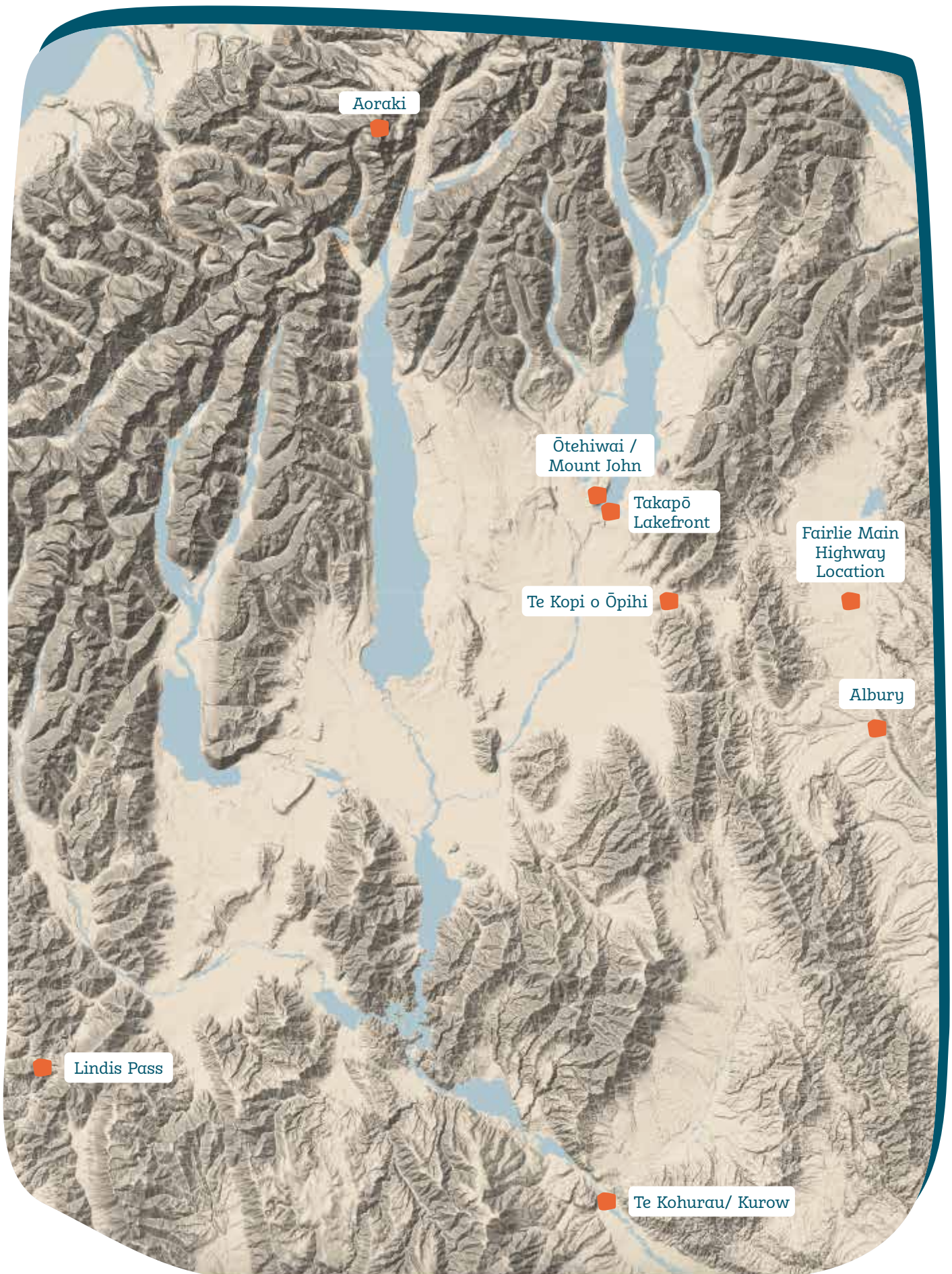
The biodiversity of the landscape, flora, fauna etc is expected to be able to contribute to the narrative.

Artists and materiality will be approved by mana whenua on a case-by-case basis. Mana whenua have noted that they are open to more permanent materials such as steel, concrete and stone due to the impacts of weather extremes in Te Manahuna.

Approvals process for future pou whenua

The below process is suggested for the development of specific pou whenua on a case-by-case basis.

1. Site specific identification and approvals
2. Steering committee to select/approve a narrative (narrative development will need to occur upon confirmation of site, the narrative/artwork could involve ancestors to be honoured etc).
3. Designers/Artists engaged – signs and artwork approved by steering committee.
4. Steering committee/MDC/Stakeholders/Agencies approve signage/design.
5. Installation and opening





Specific sites

The following pou whenua sites have been updated and prioritised by the Pou Whenua Governance Group. Specific narratives will be developed on a case-by-case basis.



Takapō

Te Roto o Takapō, is one of the lakes associated with Rākaihautū and part of the extensive food network within Te Manahuna. Tuna and weka were gathered here. The lake features and island, Motuariki, which takes its name from a passenger on board the waka Araiteuru. Originally the waters from Takapō flowed directly to the Waitaki river and formed part of the ara tawhiti – traditional travel route.

Takapō has a long association with astronomical activities, where kōkōraki (places of astronomical learning) were established throughout the district and housed early Kāi Tahu scholars. Nowadays Ōtehiwai is home to the Mount John Observatory reflecting the continuity of scholarly knowledge and astronomical practise.

This site has been prioritised by mana whenua as a prime location for a significant pou whenua. A site has been identified on the reserve land between the township and the lake, with exact details to be determined.

It is expected that this pou whenua would become an iconic feature of the Takapō landscape, as has been seen in areas such as Dog kennel Corner, Kura Tāwhiti (Castle Hill) and Kaikoura.

Narrative suggestions:

- Rākaihautū, Kā puna karikari o Rākaihautū
- Matiti, Rehua, Uruao – astronomical knowledge, activities, and the Dark Sky Reserve
- Weka, tuna, and the resources of the area





Aoraki

Aoraki (Mount Cook) is at the centre of the Kāi Tahu creation traditions of Te Waipounamu. There are two specific traditions referring to Aoraki.

In the first account Aoraki was an atua (demi-god) who arrived from the heavens with his three brothers. The return voyage went drastically wrong, and the waka crashed into Te Moana-nui-a-Kiwa (the Pacific Ocean), forming what would later be known as the South Island (its earliest name being “Te Waka-o-Aoraki”). Aoraki and his brothers climbed to the highest side of the waka where they turned into the highest peaks of Kā Tiritiri-o-te-moana (the Southern Alps).

In the second account Aoraki was a passenger on the Araiteuru waka that crashed on the Otago coastline. After capsizing, many of the passengers went ashore to explore the land, including Kirikirikatata who carried his grandson, Aoraki, on his shoulders.

It has been acknowledged that Aoraki, the southern alps and the National Park landscape are the main attractions of this area. Therefore, it is recommended that some new signage is designed and installed at the Aoraki site to convey mana whenua narrative as part of the Pou Whenua network across Te Manahuna.

There are two sites that could house new signage. Location One is at the Kea Point Lookout viewing deck and location Two is at the first lookout on the Hooker Valley track. There is also the potential to add additional signage at the Hooker Lake. All these locations promote stunning photograph opportunities that could network into a promotional exercise.

The steering committee also recommend that improvements are made to the current sign at the entrance to the National Park to align with the Pou Whenua project.

Narrative suggestions:

- Aoraki and the naming of the mountains – creation narrative and/or Araiteuru narrative
- Aroarokaehe and Kirikirikatata – a love story
- Tikumu, tarama and the resources of the area
- The alpine trails that connect to the west coast, including the travellers who traversed



Albury Traditional access route

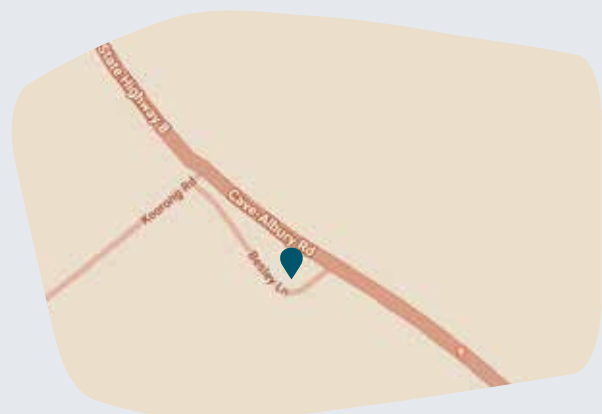
Albury is a gateway to Te Manahuna and as such the town is an ideal place for a waharoa (gateway).

There are mahika kai sites surrounding the town of Albury including Te awa Moko and Te Horo Motuhaka. Weka, tuna and āruhe (bracken fern root) were gathered and harvested here.

The entrance to Albury has been identified as a suitable site for a waharoa, and was visited as part of the pou whenua hikoi. This site is shown in the image above.

Narrative suggestions:

- Traditional trails and pathways
- Kai gathering and traditional practices
- Celebration of the Opihi
- Indication that people are entering a place of high cultural significance





Ōtehiwai/Mount John

Ōtehiwai takes its name from a passenger on board the Araiteuru waka. Situated between the lakes Takapō and Takamana (Lake Alexandrina) Ōtehiwai holds a vantage point that looks over the lakes and basin. Nowadays a working observatory, Mount John contributes to international astronomical research.

Traditionally, Mana whenua had a network of whare kōkōraki, houses of astronomical learning throughout the takiwā and this is reflected in the nomenclature of the area.

This site has been identified as a prime location for pou whenua that makes use of the scenic location and encourages visitors to take photos incorporating the pou.

Specific narratives will be progressed upon the commencement of work for this site.

Narrative suggestions:

- Rākaihautū, Kā puna karikari o Rākaihautū
- Matiti, Rehua, Uruao – astronomical knowledge, activities, and the Dark Sky Reserve





Fairlie Main highway location

Near the Opihi Awa – at the gateway to Fairlie.

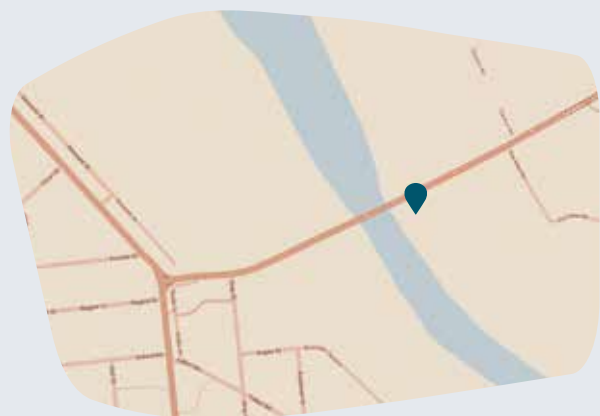
Fairlie is another gateway into Te Manahuna, so it lends itself to using pou or waharoa to indicate that people are entering an area of cultural significance.

There are a numerous mahika kai sites around the township of Fairlie. On the Opūaha side there are the sites that include Here Wahine and Te Haka Tārewa where weka, kākāpō, kererū, kākā and other forest birds were gathered and harvested.

West of Fairlie, including the township of Kimbell and Te Kōpi o Ōpihi | Burkes Pass, is the substantial kāika mahika kai site, Te Arotuaporoporo. Here weka, āruhe, taramea and kauheke (a native tree bark used to make clothing, belts, and sandals) were gathered and harvested.

Narrative suggestions:

- Traditional trails and pathways
- Kai gathering and traditional practices
- Celebration of the Opihi
- Indication that people are entering a place of high cultural significance





Te Kopi o Ōpihi - Burkes Pass

Te Kopi o Ōpihi is a traditional access route to Te Manahuna and is recorded as being the source of the Ōpihi awa, which is very significant to mana whenua.

Te Kopi-o-Ōpihi is the small mountain pass at the entrance to Te Manahuna. The Ōpihi River was the principal travel route from the Arowhenua region to the rich kāika mahika kai (food-gathering place) of Te Manahuna.

Its place at the entrance to the Te Manahuna means it is a great site for a waharoa or pou whenua, and would compliment the pou whenua that has been installed at Dog Kennel Corner.

It should be noted that at the time of writing, a pou whenua is being installed in Burkes pass, this location is noted on the map below, as well as a suggestion for a future pou whenua.

Narrative suggestions:

- Traditional trails and pathways
- Kai gathering and traditional practices
- Celebration of the Opihi
- Indication that people are entering a place of high cultural significance



● Suggested
future site

● Site under
development



Te Kohurau / Kurow

Traditional access route

Te Kohurau is recorded as the traditional name of the river. The area is renown as a kāika mahika kai with tuna and weka as prime sources. The area takes its name from a passenger on board the Araiteuru. Te Kohurau is part of the traditional access route and connects to the Waitaki river.

This site has been identified as a prime location for signage and/or a waharoa. Development of this site will involve working with the Waitaki District Council.

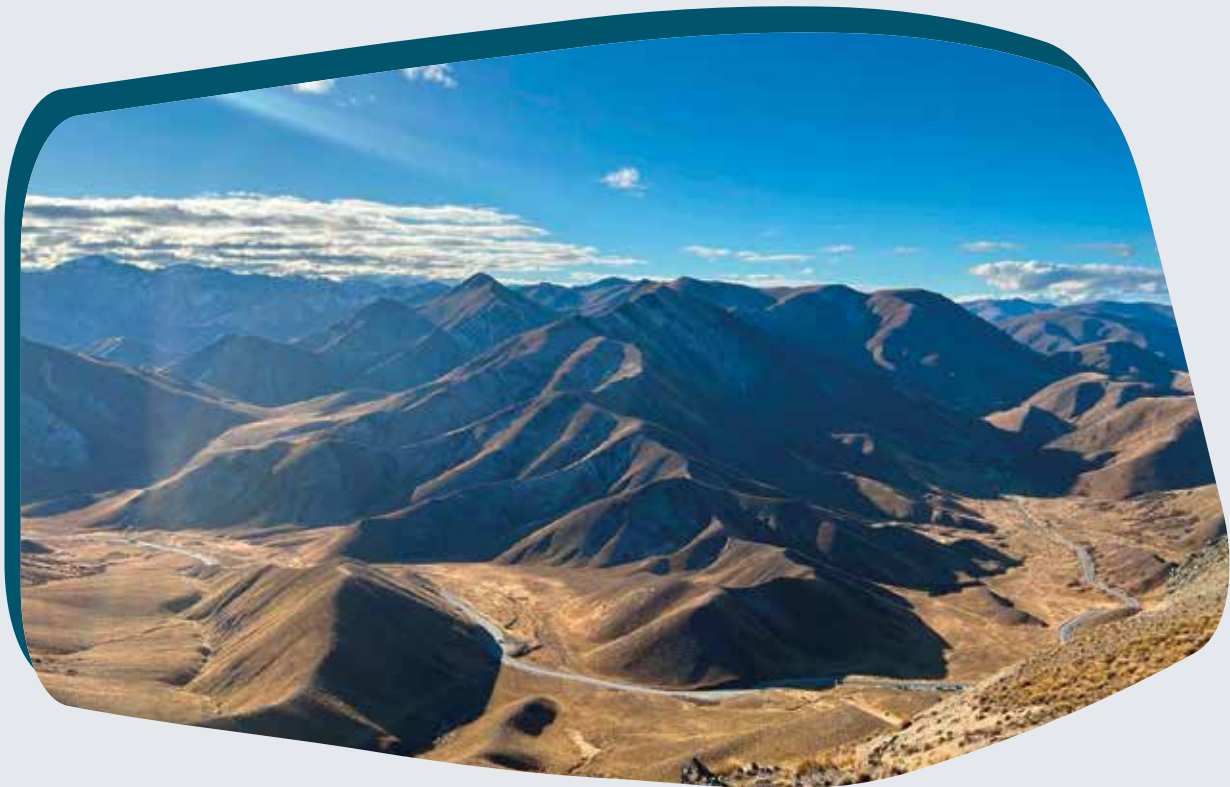
Specific narratives will be progressed upon the commencement of work for this site.

At the time of writing, Te Rūnanga o Moeraki are working on a pathfinder project which will establish pou or markers in and around Te Kohurau. It is expected that this work will inform the specific locations and narratives for Pou in this area.

Narrative suggestions:

- Mahika kai
- Astronomical knowledge
- Cultural mapping and cartography





Lindis Pass

Viewing Point Main highway location.

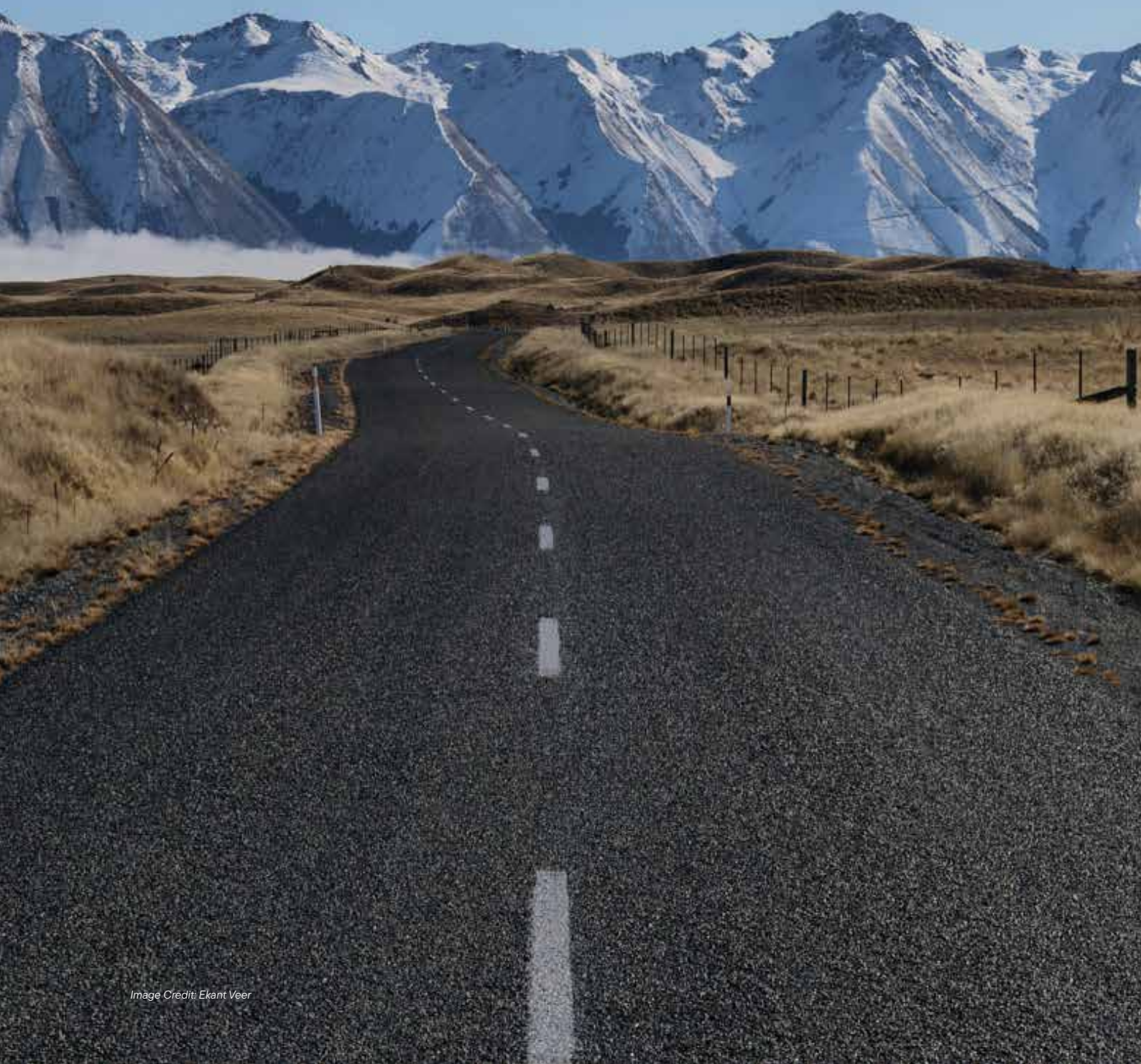
Ōmakō is one of the Kāi Tahu names for the Lindis Pass, river, and surrounding area. The Lindis Pass is part of the intricate ara tawhito (ancient trails/pathways) network system which extends from the Waitaki river across Te Manahuna allowing passage throughout the interior of the island and connectivity within the complex Kāi Tahu mahika kai system. The Ōmakō river provided tuna whilst the wider region was renowned for bountiful resources such as weka, taramea, and tikumu.

Development of this site will involve collaboration between Waitaki District Council, Waka Kotahi and Rūnaka.

Narrative suggestions:

- Traditional trails and pathways
- Kai gathering and traditional practices
- Indication that people are entering a place of high cultural significance





The journey ahead

The above roadmap sets out an agreed narrative and list of prioritised sites for pou whenua across Te Manahuna.

It is to act as a single source of the truth and will guide decision making around the development of pou whenua where opportunities arise.

The journey has begun, and the road ahead is uncertain, but we all know what the destination looks like and the path we must take to get there.

E rere te huata, kapohia!
Seize the opportunities!

Endorsement

This Roadmap has been approved by mana whenua and Mackenzie District Council.

It has also been supported in principal from Agency partners who have been engaged through the process, including:

- James Caygill, Director Regional Relationships, West Coast / Canterbury / Otago / Southland New Zealand Transport Agency Waka Kotahi
- Sally Jones, Aoraki/Mount Cook Operations Manager, Department of Conservation
- David Ormsby, Regional Manager, Te Waipounamu, Te Puni Kōkiri
- Warren Gilberston, Principal Regional Advisor (South Island) Ministry of Business, Innovation and Employment



Te Rūnanga o Arowhenua



Te Rūnanga o Waihao



Department of Conservation
Te Papa Atawhai



NZ TRANSPORT
AGENCY
WAKA KOTAHĪ



MINISTRY OF BUSINESS,
INNOVATION & EMPLOYMENT
HĪKINA WHAKATUTUKI



Te Puni Kōkiri
REALISING MĀORI POTENTIAL



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